



Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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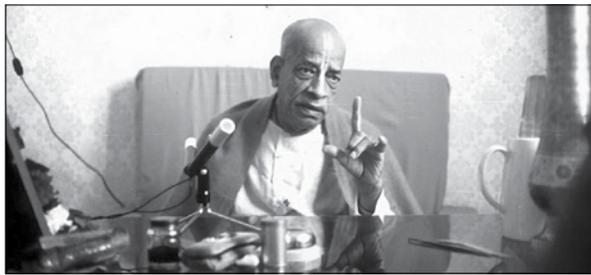
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NO SCARCITY OF MONEY

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

If we are in spiritual strength there will be no scarcity of money. 🙏

— Letter to Tamala Kṛṣṇa. 8 February 1970.

BAHULASTAMI IS NOT THE APPEARANCE DAY OF RADHAKUND

Sri Brijabasi Das

The eighth day of the waning moon in the month of Karttik has been almost universally accepted as the appearance day of Sri Radhakund. It is mentioned in the vast majority of *vaiṣṇava* calendars printed by many branches of the *Gauḍīya* tradition, including ISKCON. However, despite the extremely popular opinion, there is practically no evidence from *sāstra* or previous *ācāryas* that supports it. Everyone knows that according to our *ācāryas*, Sri Radhakund appeared on the same day that Krishna killed Arishtasura, the bull-demon. Beautiful verses composed by Srila Vishwanath Chakravarti Thakur that describe this *līlā* are quoted in the BBT edition of *Śrīmad Bhāgavatam* (in the commentary to

verse 10.36.16). However, in his writings, Srila Jiva Goswami specifies that Arishta was killed on the full-moon night of the month of *Caitra* (March-April) and on the same spring night Sri Radhakund and Sri Shyamakund were manifested. Here are some quotes from his *Gopāla-campū* (*pūrva*, chapter 31):

*atha kadācil lohitāyamāne sāyaṁ mārtanḍa-raśmi-
maṇḍale nāmnāriṣṭaḥ sarva-diviṣa-dariṣṭaḥ sarvatra ca
rañhasā jaṅghanyamānaḥ sarvāms cāghnā jeghniyamānaḥ
śrīmantam goṣṭha-dvārāntam ājaḡama*

One evening, when the sun's rays were reddish, the enemy of the demigods by the name Arishta, madly rushing about and frightening the cows, came to the entrance of the beautiful Vraja.

*yadā hi citrāyuta-pūrṇa-candrām pūrṇimām anu turṇita-
cetāḥ sva-sukha-varadhana-govardhana-vilokana-kāmanayā
śrī-rāma-kaniṣṭhaḥ kiṁcid dūram praviṣṭa āsīt*

At that time, Balarām's younger brother, Sri Krishna, noticing that the full-moon day conjoined with the *citra-nakṣatra* came, and being anxious to behold Govardhan Hill, who increases his happiness, went at some distance from Vraja.

On the basis of *Varāha Purāṇa* and *Viṣṇu Purāṇa*, Jiva Goswami further describes in great detail how Arishtasura was killed, Shyamakund and Radhakund were manifested, and Krishna performed his spring *rāsa* dance with the *gopīs* on the same night.

In his *Laghu-vaiṣṇava-toṣaṇī* commentary to *Śrīmad Bhāgavatam* 10.45.3, Srila Jiva Goswami writes:

ekādaśasya caitra-paurṇamāsyām ariṣṭa-vadhaḥ

Arishtasura was killed on the full-moon day of the month of *Caitra* (March-April) during Krishna's eleventh year.



Krishna kills Aristasura

The following question then arises: Why do we hear that Radhakund appeared on the *bahulāṣṭamī* day of the *Kārttika* month? Perhaps the glories of a bath in the Radhakund on the *bahulāṣṭamī* day stated in *śāstra* and quoted by our *ācāryas* led to the unwarranted assumption that this must be the day of its appearance. Here are two statements from *Padma Purāṇa*, as quoted by Sanatan Goswami in *Hari-bhakti-vilāsa* 10.207, 210, and Rupa Goswami in *Mathurā-māhātmya*, 420, 422:

*govardhana-girau ramye rādhā-kunḍaṁ priyaṁ hareḥ
kārttike bahulāṣṭamyāṁ tatra snātvā hareḥ priyaḥ
naro bhakto bhaved viprās tad dhi tasya pratoṣaṇam*

“O delightful Govardhan Hill! There is a pond of Srimati Radharani which is very dear to Lord Hari. O Brahmins! If a person bathes there on *bahulāṣṭamī* during the month of *Kārttika* he will become very dear to Lord Hari because such bath gives great happiness to the Lord.”

*tat-kunḍe kārttikāṣṭamyāṁ snātvā pūjyo janārdanaḥ
subodhanyāṁ yathā prītas tathā prītas tato bhavet*

Having taken bath in that pond on the eight lunar day of the month of *Kārttika*, one should worship Lord Janardan. Then the Lord will be pleased with such person in the same way as he is pleased when one worships him on the day of *Utthāna Ekādaśī*.

Śāstra does not specifically mention the reason why taking bath in Radhakund on the *bahulāṣṭamī* day is so

dear to Krishna. However, in a popular English translation of *Hari-bhakti-vilāsa*, a line was added to these verses that reads: “Radhakund manifested at midnight on the eighth day of the waning moon in the month of *Kārttika*.” A Bengali version of the same line also appears in the Bengali translation published from one Gauḍīya Maṭh, but the original Sanskrit text does not say anything to that effect. So, perhaps this led many to believe that it must be because it is the appearance day of Radhakund. However, neither *śāstra* nor our *ācāryas* say so.

Some say that because the two *kunḍas* were discovered by Lord Chaitanya on this day of *bahulāṣṭamī* it is considered their “[re]-appearance day”. But unfortunately, we don’t have any authoritative statement to that effect either. Moreover, it is generally accepted that Mahaprabhu came to Vraja on *Kārttika Purnimā*, which comes at the very end of the month, some three weeks after *bahulāṣṭamī*.

So we can conclude two things from our *ācāryas*: 1) Sri Sri Radhakund and Shyamakund were manifested on the *Caitra-purnimā* night in spring, and 2) Taking bath in Radhakund on the *bahulāṣṭamī* day in *Kārttika* is especially dear to the Lord. In this way we have two special days in our calendar directly related to Sri Radhakund. 🙏

THE STORY OF CHANDA RAY, PART 3

*Adapted from chapter 18 of
Prema-vilāsa by Nityananda Das*

Captured

After some days, Chanda Ray decided to go for bath in the Ganga. He went to the riverside with hundreds of horsemen and four hundred companions. Everyone happily took their bath in the Ganga and then cooked some food. At that time a spy of the Muslim king happened to pass by. He quickly returned to the king and told him what he had seen. The king at once sent his army to capture Chanda Ray. They imprisoned Chanda Ray and brought him before the Nawab, who angrily asked him, “How dare you conquer so many different countries.” He then ordered that Chanda Ray be lashed with a whip.

Chanda Ray remained undisturbed, thinking that he certainly deserved whatever punishment was sent his way. Chanda Ray said to the Nawab, “I am ready to accept whatever punishment you find befitting.”

The Nawab ordered that he should not be whipped, but imprisoned him in an underground jail. There they kept him in custody without any food. Chanda Ray thought that the end of his life was near.

Chanda Ray's family members were deeply aggrieved when they heard that he had been captured. His father tried everything possible to help his son. He wrote a letter to Thakur Mahasay, who was shocked by the news and immediately sent a person who was well known to the Zamindar to try to get Chanda released. But Chanda Ray remained locked in the prison. His father, Raghavendra, spent his days in extreme sorrow, racking his brain over what to do. He finally issued a statement that anyone who could get his son out of prison would be well rewarded. One person answered his plea, stating, "I will definitely do it." Raghavendra assured him that he would reward him with many villages, horses, cattle and other things if he were successful. "I cannot live without Chanda Ray," Raghavendra said.

Secret Tunnel and Kali Mantra

The person, knowing many tricks, managed to reach Chanda Ray through an underground tunnel. Chanda Ray was shocked when the man arrived in his cell. "How did you get here without being injured?" He asked. The man explained that his father had sent him and that he was prepared to bring Chanda Ray to freedom. Amazed, Chanda Ray asked, "How can you get me out?"

The man replied, "I shall go first and you follow me. I know some mantras to goddess Kali which I shall recite in your ear. Do not fear, it will help you to get out of here. Don't speak any more, let's get started."

However, when Chanda Ray heard these words he spoke in a way that surprised that man, "Of what use is it to me to hear such mantras? I have performed many sinful activities and now my life has come to an end." He then said:

*thākura mahāśaya pada dila mora māthe
teinho prabhu mui bhr̥tya kahilāma tothe*

*kṛpā kari rādhā-kṛṣṇa mantra dilā kāṇe
anya mantra śuniba dhik rahuk jivane*

"Thakur Mahasay placed his feet on my head. I have become his servant. He has mercifully poured the nectar of the Radha-Krishna mantra into my ears. To hell with any other mantras in my life!" (texts 398-399)

"Now it is not possible for me to hear any other mantra. Tell my father that I would rather remain faithful to the feet of my spiritual master and cite only the mantra which my lord has given me. According to his wish, I shall remain here. Here I am able to chant the holy name of the Lord peacefully, away from the noise of my home. Tell my father not to be sorry. My only sorrow is that I am unable

to see the lotus feet of my guru maharaja." Saying this, Chanda Ray began to emotionally call out the holy name.

In this way Chanda Ray remained within the prison singing songs about Krishna and chanting the holy name. He tried his best to follow the order of his guru and keep his mind filled with thoughts of the pastimes of the Lord. Within his mind he would sometimes meditate on the divine faces of Radha and Krishna. At times he would take pleasure in smearing saffron on their bodies, and at other times he would fan them and massage their legs. He prayed intently to the confidants of Sri Radha; Lalita, Vishakha, Chitra, and Champakalatika, asking them to bless him to attain the feet of Radha Krishna. He prayed to Rupa, Lavanga, Gaura, and Manjulali Manjaris to favor him. He told them that he always wanted to remain with his guru Narottam and serve Krishna in whatever condition of life he may find himself. His request to them was to allow him to become one of their confidantes. In this way his days and nights passed in remembrance of the Lord.

Attacked by a Mad Elephant

One day the Nawab paid a visit to Chanda Ray in the prison and angrily asked him, "You can see that the end of your life is near, why haven't you offered me any bribe? I will kill you by throwing you under the feet of an elephant!" He ordered a drunken elephant to be brought. A large crowd gathered to watch and Chanda Ray was brought out with his hands and feet tied. The mad elephant charged at Chanda Ray, who simply meditated upon the feet of his spiritual master Thakur Mahasay. The elephant grabbed Chanda with his trunk and threw him a short distance away. Hitting the ground, Chanda Ray's shackles broke. Again the elephant attacked, running angrily towards Chanda Ray. This time Chanda Ray caught hold of the elephant's trunk and with his two hands suddenly pulled the trunk from the giant creature's body. With a shout of pain, the elephant fell to the ground dead. The crowd was astonished. After a moment, the stunned Nawab got up from his throne, took hold of Chanda Ray's hands, and requested him to sit beside him. "What a powerful man you are," the Nawab said with awe. "You killed that elephant with your bare hands."

Chanda Ray humbly replied, "It is not by my own power that I am able to do anything. It is only due to the grace of my spiritual master." Intrigued, the Nawab inquired further.

Chanda Ray explained, “When you ordered your men to imprison me in the underground cell, I tried to not feel sorry for myself and remain joyful by constant remembrance of the mercy of my guru. Though you did not give me any food, I was relishing the taste of the holy name of the Lord. In this way I sustained my life. During those days of imprisonment, I never felt unhappy. On the contrary, I felt as comfortable as if I were at home. Then when you brought me here to kill me, I meditated upon the feet of my spiritual master. When the elephant caught me for the second time, the power to kill him came from my guru. If you will allow me I will tell you more about when I was imprisoned:

One day my father sent a man to me through a secret tunnel. When I asked him how he had managed to get there without being hurt, he replied that he knew a Kali mantra which protected him. He wanted to chant that mantra into my ear so that I could follow him to freedom. But it was impossible for me to hear any other mantra than the one given to me by my guru. Thus I advised him to tell my father that I would not leave the jail.”

Returning to Guru

Hearing this amazing story changed the heart of the Nawab, and he embraced Chanda Ray affectionately. All the people who saw and heard this incident fell

on the ground, offering respects to Chanda Ray. The Nawab ordered a horse to be brought as a reward for Chanda Ray. He then told Chanda that he was free to return home, he returned his property, and ordered his ministers to work cooperatively under Chanda Ray. He also gave the royal mark of his palm to Chanda Ray, who then happily started on his way home. However, he began to think that since it was his guru maharaja who had endowed him with such extraordinary strength, it would be more appropriate to visit his guru. Thus, he sent a letter to his father and brother explaining everything and asking them to come without delay; “I have been set free from jail, both of you should come here quickly and bring various items to offer to Thakur Mahasay.”

When the bearer of the letter delivered it, Raghavendra was overwhelmed with joy and rushed to tell Santosh. They immediately gathered all the necessary items and hurried to meet Chanda Ray.

When Chanda reached Kheturi he dismounted and went straight to the residence of Thakur Mahasay. Seeing Narottam sitting with Ramachandra Kaviraj, Chanda Ray fell at his feet crying. Both Thakur and Kaviraj were overjoyed to see him. Narottam embraced his disciple warmly and inquired about his well-being. Chanda Ray explained the episode of his imprisonment, and Narottam placed his feet of his head. By that time Raghavendra Ray and Santosh arrived there and began singing the glories of Thakur Mahasay. Narottam favored them by patting them on their backs. Chanda Ray turned to his father and brother and they all embraced each other, crying. Chanda Ray then asked his father, “Why did you send that man to me in jail? Didn’t you know it was wrong?” Thakur smiled at Chanda Ray, and Raghavendra felt ashamed. He bowed at the feet of Thakur Mahasay, requesting him for forgiveness. He even begged his son to forgive him. The father and son embraced each other tearfully. Raghavendra said, “We are all tied tightly together to the merciful feet of Thakur Mahasay.” The family remained there absorbed in *kīrtana* and darshan for five days. They then started back for their home. 🙏

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